PRICE TWOPENCE. 3s. per annum post free.

The Non-Subscribing Presbyterian.

No. 240. JULY, 1927.

CONTENTS.

		Page.
1.	Wayside Gatherings ..	Front.
2.	Notes of the Month. ..	496
3.	Bodel-Mackenzie Benevolent Fund.	497
4.	Sunday School Teaching and Disarmament ..	497
5.	Sunday School Conference ..	498
6.	Remonstrant Synod—Annual Meetings ..	499
7.	Heresy Trial in Belfast ..	502
8.	Dr. Montefiore and Dr. Carpenter. ..	502
9.	Temperance Notes ..	503
10.	Gambling	504
11.	Reports.	506

Wayside Gatherings.

Man's True Vocation.

"I believe with all my heart that the true vocation of every man and woman in the world is to exercise skill. Skill is the most godlike thing in man. Skill is the quality in which he most resembles the Eternal Maker of this amazing universe. Without some kind of skill to exercise, man is a half-grown, stunted, uneducated, and miserable creature. Give him some kind of skill, and you come as near to make him master of his fate as this troubled world will allow you to get." DR. L. P. JACKS.

* *

The Power of the Tongue.

Writing in "The Christian World," on the power of Words, Dr. Emerson Fosdick remarks: "I never understood so well before what Jesus must have meant when he said 'the words which I have spoken unto you are spirit, and are life.' Surely, He could not have meant primarily that His words were correct theology. Did He not mean that the words He gave us to speak were such that if a man habitually lives them they bring life? 'I am not alone, because the Father is with Me'—let a man say that to himself! 'Be of good cheer; I have overcome the world'—let a man say that to himself! 'Fear not, be not afraid'—let a man live with such words! they are literally words of life....Folk who steer by such words launch out unto the deep."

* *

Church Consciousness.

"In the mind and soul of contemporary Unitarianism a conception of the Church is travailing to birth in which the local body, autonomous and free in theory, is in truth only a member of a larger and nobler whole. We are learning that freedom is not an end in itself, but a means to life and an opportunity of co-operation; that the last word in the grammar of assent is not liberty, but loyalty; not in dependency but community. Such is the interpretation of recent tendencies in our life.....organisation, like liberty, is only a means to the supreme thing—life." REV. R. NICOL CROSS.

* *

The Greatest of These.

The centenary of Rev. Dr. Bell, the inventor of the reaping machine, has just been celebrated in Scotland. In a tribute to his memory, Dr. Norman Maclean, Moderator of the Church of Scotland, said that Dr. Bell might have been a millionaire, but he never took out a patent for his invention. He left it for humanity to use and make the best of.

* *

Those Bairns.

Two stories of bairns have just come under my notice: the first is of a boy who had been reprimanded by a neighbour. "I hate her," he said. "Oh, but you musn't," said his little sister, "the Bible says that we must love everybody." "I know" he answered, but "old Mrs. Blank wasn't alive when the Bible was written." The second records that two little girls were playing together in the park, and one asked the other "why don't you and your mummie go to the same church as me and my mummie?" "Because we belong to a different abomination" came the reply.

A. W.

Notes of the Month.

Ministerial Changes.

Two ministerial changes will shortly take place in our Belfast pulpits. In the month of May we recorded the impending resignation of the Rev. H. J. Rossington, M.A., B.D., of his charge of the First Presbyterian Church. This month we have to record the fact that the Rev. Mathew Watkins, of Mountpottinger, has received an invitation to Park Lane, Wigan, which he has decided to accept. Mr. Watkins has served the church well and faithfully during the seventeen years of his ministry in this country, first as minister in Moneyrea (1910-15) and at Mountpottinger (1915-27). A whole circle of friends will greatly regret his departure from our church fellowship, not only for his genial qualities and the excellent ministerial services he has rendered to our community, but also for the great interest he has always evinced in the many activities with which he has so long been connected. We regret his forthcoming departure because of his whole-hearted sympathy with the work of the Christian ministry in the North of Ireland, but, at the same time rejoice when, as we understand, he is finding a congenial sphere for his energies in the thickly populated districts of Lancashire. The Presbytery of Bangor, which received him into the ministry here and with which he remained throughout the whole of his time, received and accepted his resignation with sincere reluctance on June 14th, and testimony was made of the esteem in which he has always been held. Mr. Watkins filled several posts in our church courts with efficiency, the most conspicuous being his term of office as Moderator. His ministerial and many lay friends will greatly miss his companionship and cheery greeting. They wish him, Mrs. Watkins and son, every happiness and success in their new sphere of labour.

*

The Church Idea.

The Church Idea, is a subject of great importance at the present time both here in our church life and in England, where a reaching out to closer co-operation and a more determined attempt at mobilising all available forces is being energetically pursued.

It is true that we in the North of Ireland have a Constitution and Code of Discipline organised according to the Presbyterian system of Church government. The machinery, humanly speaking, is perfect, founded as it is on past experience and the peculiar circumstances of the constituency it is interested to serve. It provided a disciplined order the form of which, if diligently observed, is calculated to enhance in dignity and grace the principles for which we stand.

It is increasingly obvious that our people are not sufficiently conscious of the advantages they have already in their possession The forms and discipline under which Christian Activity may be carried on are now in being, but the motive power behind the various organisations need to be galvanised into life. This is always and everywhere true not only in our case but also in every other that might be mentioned. Tennyson in "The Two Voices" felt it :

> "Tis life, whereof our lives are scant,
> Oh life, not death, for which we pant,
> More life, and fuller that we want."

With the intent of infusing intenser and more vigorous life into our Church Councils a deputation from the Laymen's League asked to be received by the General Synod on Wednesday, June 15. The request having been granted Mr. R. M. Laird (whose interest and support cannot be too highly commended) introduced the deputation and advocated the desirability of devising measures to secure a better representation of lay members from our various churches at all our Church Courts and especially in attendance at the General Synod. Mr. F. A Robinson, another energetic layman, gave expression to similar sentiments and asked Synod to take steps to urge the importance of the subject on the congregations. It was pointed out by others that laxity in attendance is not altogether confined to laymen, but that ministers also to some extent are considerably remiss both with regard to the moral support of their presence and in contributing of their best to the discussions in support of the principles which they undoubtedly cherish.

In "Wayside Gatherings" this month our contributor, A.W., calls attention to the wise words of the Rev. R. Nicol Cross, on the subject of "Church Consciousness," to which we would direct the attention of our readers. Is this not the most pressing need of our people at the present time ? Our Congregations in the past have been indoctrinated with the idea of complete liberty in religious matters, probably a very necessary insistence in times gone by ; but by

the time it is called to-day we have outgrown the notion that liberty is an end in itself. By itself, freedom of action is not enough ; it is only valuable when it leads to greater opportunities, to concentration of effort and consolidation of resources and to devoted service in the spirit of Jesus, our exemplar and guide.

These lines would hardly have been written were they conceived in a pessimistic mood. There is no satisfaction in beating a dead dog. It is because we believe wholeheartedly that here there is nothing for tears that we would enlist the loyalty and devotion of our members. There are good and true men and women in our congregations who would willingly sacrifice means, time and considerable energy were they given an inspiring lead to make them think it worth while to bestir themselves. We believe that our people can be successfully appealed to when adequate cause is shown. Were their imaginations kindled and their energies directed to the kind of service required of them they would respond with a gallant main as we have seen them doing on occasions. The impulse even when it is lying dormant, is always present to bring to a successful issue the great principles of religion they are specially interested in fostering. And in speaking on this subject may we, without offence and in a humble spirit, appeal to prominent members of our congregations not to hide the light that is in them under a bushel, but rather let it shine on whatever dark places are yet in our midst. The appeal is particularly directed to those among us who by their attainments, intellectual pre-eminence, social standing in public esteem and above all, by their cherished convictions. That they are on the side of the angels in this matter there can hardly be any question. After this fashion coming forward to give a needed lead to less endowed brethren who in consequence would be encouraged to appreciate the deeper meaning embedded in the expression **Christian Experience** which the lecturer on Wednesday night, June 15, so eloquently and convincingly expounded to us.

A popular clergyman prided himself on never forgetting any of his parishioners.

He was stopped by one whom he could not place. But, ready, in response, he said with an insinuating smile, " It's so stupid of me, but I always forget how to spell your name."

" J-O-N-E-S," was the gruff response.

Bodel-Mackenzie Benevolent Fund.

The Trustees have pleasure in announcing that there will be an Election of Beneficiaries to the Fund at the Quarterly Meeting to be held on **Thursday, September 8th, 1927.**

The Fund makes grants not exceeding £20 per annum, to Spinsters of 55 years and upwards, who are in reduced, and poor circumstances ; and who have been for at least five years prior to date of application, members of a Church connected with the Association of Irish Non-Subscribing Presbyterians and other Free Christians.

Application forms for the September Election can be obtained up to August 31st, by applying to the Assistant Secretary,

REV. ALBERT WHITFORD,
MONEYREA MANSE,
COMBER, CO. DOWN.

Sunday School Teaching and World Disarmament.

" The success or failure of the World Disarmament Conference, which will probably be held in the Spring of 1928, must depend largely on the attitude taken by the Government of this country. That in its turn must depend largely on public opinion. To help create and foster a reasonable and healthy public opinion, study is necessary The Committee of the Sunday School Association, therefore, at its meeting on May 13th, resolved that " This Committee, realising the importance of the Armaments question, urges strongly on the Sunday Schools the desirability of the study of this subject in the immediate future."

[Inserted at the request of the Secretary of the Sunday School Association.]

A Scots' Story.

Two Scots' friends were taking a holiday together at a seaside place. Being very fond of swimming, they indulged often in that pastime. One day, one said to the other : " Jock, I'll wage you sixpence that I'll stay longer under the water than you do." " Right," replied Jock. The natives are still engaged searching for their bodies !

Sunday School Conference.

For the first time in its history Newry was the meeting place for our Conference this year. It was a happy day and many were heard to voice the opinion that it was as successful a gathering as ever. It is good to see our Non Subscribing Churches having to utilise all their available accommodation. The Stewards came to our asisstance splendidly and one must give them a word of praise for the way in which they seated the crowd of visitors. The opinion had been expressed that Newry was too far away, but the experiment has proved a great success. Some of us saw the beautiful Newry Church, and met our good Newry folk for the first time, and the visit has helped to strengthen the bonds which unite our Non-Subscribing Church. We saw many familiar faces, though we missed hearing their voices. And one is sometimes led to feel that our gathering might be organised on somewhat different lines in order that it may be what it is called —a Conference.

Our proceedings began with a devotional service conducted by Rev. G. J. Slipper. The Moderator then took charge of the Meeting. Mr. Lockett's first reference was to the death of Rev. Dr. Carpenter, and a message was sent to Mrs. Carpenter expressing deep sympathy with her in her great loss. Our next place of meeting was then considered and we were in the unusually happy position of having two invitations—from Ballycarry and Dromore. We decided to go to Ballycarry in 1928. If it be not too far to look ahead we hope our Dromore friends will extend their invitation next year. The Rev. S. P. Whitehouse was then called upon to read a paper on "Through Humour to Religion." Religion, said Mr. Whitehouse was a way of life not a theological system, and since it develops a full personality it cannot afford to neglect any human quality which contributes to personality. Personality is incomplete without a sense of humour : where this is lacking a man merely exists. A sense of humour will save a man from committing sin ; it will prevent him from sinning against the law of intemperance, and from rushing into a false position of extremes which end in fanaticism. It may seem, continued the speaker, like sacrilege to associate humour with Religion ; yet he could see no reason why this should be so. In support of his view Mr. Whitehouse quoted Dean Inge : "I have never understood why it should be considered derogatory to the Creator to suppose that He has a sense of humour."

One of the greatest tragedies of life, said Mr. Whitehouse, is that of people growing old before "their time"—a sense of humour will prevent this—It will enable a man to grapple with unfavourable conditions, and yet rise above them ; to respect the past yet laugh at it : he will pay his toll to Father Time in the copper of physical currency, but not in the gold of mental and spiritual currency. Also, humour is a great leveller : it breaks down artificial barriers of class in the social, political and religious spheres ; it makes us realise that we have much in common with each other ; that the natural ties which bind us are stronger than those which divide. Referring to the Teacher, the speaker said that he would do well to remember that an important truth clothed in the language of humour will often find a home where the naked truth is refused shelter for the simple reason that people are more ready to entertain new ideas when humour is present than when it is absent. If the connection between humour and Religion were always kept in mind our methods of imparting religious instruction would undergo alteration. Most of the religious instruction given in our Sunday Schools was like Passover Bread—holy, but heavy. Referring to the difficulties of teaching, Mr. Whitehouse remarked that one of the chief is that of winning the child's confidence ; this can be done by getting the child to smile—get a child to smile **with you not at you** and there is established a common bond of interest. There are many approaches to religion concluded the speaker : through joy, pain, sorrow, suffering, love, friendship—the approach through humour is just as legitimate a way as any other—it is a God-given gift and may be legitimately used in His service.

Mrs. Jackson, of Mountpottinger, introduced the discussion. She said she went to Church to worship ; in the church she wanted a reverental atmosphere and not ripples of laughter. If she wanted to be amused she went to the theatre. In conclusion Mrs. Jackson urged those present to keep humour out of the Sunday School and cultivate reverence for the personality of Jesus.

We noted that the object of both speakers was the same : both emphasised the importance of teaching Religion ; their differences were simply in the line of approach.

Reverence, as pointed out later by Mr. Whitehouse, should not be ousted from our schools ; nor should we put into the background the personality of Jesus. He contended that humour, God's gift, should be utilised in His service.

Prizes were then presented by Mrs. Slipper, and in this connection, we desire to acknowledge the generosity of Mrs. Thompson of Cairncastle, the Revs. A. J. Agnew and J. G. Davies. The following is the list of prize winners :—Misses Lily Ferguson, of Comber; Molly Biggs, Raloo; Sadie M'Neill, York Street; Margaret M'Clelland, York Street, Mildred Martin, All Souls' and May Bowyer, All Souls' ; James Watson and James Cannavan of Comber, and Eric Bower, All Souls'.

At the close of the Conference the visitors who numbered over 400 were entertained to tea by our Newry friends in the Henry Thompson Memorial Orange Hall.

A. WHITFORD.

The Remonstrant Synod.

Annual Meetings of the Non-Subscribing Presbyterian Church, in Belfast, Tuesday and Wednesday, June 14th and 15th, 1927.

The Ninety-eighth Annual Meeting of the Remonstrant Synod of Ulster took place at the First Presbyterian (Non-Subscribing) Church, Rosemary Street, Belfast on Tuesday, June 14th, at 12 noon, when Rev. J. H. Bibby, the outgoing Moderator, occupied the chair.

The meetings during the morning and afternoon were concerned mainly with domestic business, and in the evening a service was held, at which there was a representative attendance of delegates.

At the morning meeting it was unanimously agreed, on the motion of the Rev. J. A. Kelly, seconded by the Rev. G. J. Slipper, that the Rev. Alfred Davison, be appointed Moderator for the ensuing year.

Mr. Davison thanked the Synod for the honour conferred upon him. It was not, he said, the first time they had been good enough to place him in the chair, and on that account he valued the honour all the more.

The Rev. D. J. Williams, Killinchy, was elected Clerk, and the Rev. John Barron, Ballyhemlin, his Assistant.

The financial report showed the dividend for the year to be £68, consisting of £35 10s. received in July and £32 10s. in January. The comparative decline was due chiefly to reduced revenue from Irish railway investments, and in a minor degree to the annual payment by the Rademon congregation having been stopped in June. Receipts during the year amounted to £617 and expenditure to £614 11s., of which £612 was placed against paid congregations.

The Rev. J. A. Kelly, Dunmurry, proposed, and the Rev. J. H. Bibby, seconded the adoption of the report, and it was decided to recommend the trustees to pay a dividend of £56 for the forthcoming year, or more if possible.

The trustees of the Sustentation Fund were elected as follows :—The Right Hon. J. Miller Andrews, Messrs. W. Martin, H. Thomas, W. M'Roberts, and the Revs. A. Turner, J. Magill, J. A. Kelly, J. Barron, and E. Thompson, who, in conjunction with the Revs. J. H. Bibby, W. G. Marsden, D. J. Williams, and J. D. Davies, will constitute the Finance Committee. The General Purposes Committee will consist of the Moderator, the Rev. A. Davison, the Clerk (the Rev. D. J. Williams), and the Assistant Clerk (the Rev. John Barron).

The report of the Gihon Trust, indicating a balance of £158 10s. 0d. also investment in War Stock of £300, was adopted on the proposal of the Rev. G. J. Slipper, and seconded by the Rev. J. G. Davies.

In view of the higher interest obtainable it was decided to withdraw the bank deposit in connection with the Gihon Trust for investment in war loan stock.

In the afternoon at 3 p.m. the Association of Irish Non-Subscribing Presbyterians held a Pro-Re-Nata Meeting in connection with the Students' and Ministers' Auxiliary Fund, at which alterations were made in the Standing Rules, so as to define more clearly the position of students with regard to bursaries. The President (the Rev. John Begg, of Larne), occupied the chair.

At 4-30 a Meeting was held, the Moderator, (Rev. E. Lockett) in the chair, to consider the proposed re-distribution of Presbyteries. A valuable discussion ensued when several illuminating addresses were delivered by different speakers. It was generally agreed that we must proceed slowly and very carefully in this matter. Yet it was felt that the question is of such vital importance and is bound up with such benefit to the Churches that the matter must be dealt with again and again until it is finally settled, if not to the satisfaction of all, at least to the smooth

working of the Church Courts. The following resolution was unanimously adopted.

"That the matter be referred back to the Sub-Committee with the recommendation that a request be sent to the Clerks of Presbyteries asking that the matter shall be carefully considered by each congregation in each Presbytery, and a report be sent to the Clerk; such report to be embodied in a further report to the Sub-Committee through its Convener.

That it be a further recommendation to the Sub-Committee, to supply for the information of each Congregation, a circular letter setting forth the basis of its advocacy of the redistribution proposed."

At the Synod Meeting the next day this resolution was adopted.

At 8 p.m. on the same day the Meetings of the General Synod were fittingly introduced by a Religious Service in the First Presbyterian Church, conducted by the Moderator (the Rev. Edgar Lockett, Holywood).

[We hope to publish the Moderator's Sermon in our next issue.—Editor.]

Annual Meetings in Belfast.

The annual meetings in connection with the Non-Subscribing Presbyterian Church of Ireland were continued on Wednesday, June 15th, in the First Presbyterian Church, Rosemary Street, Belfast. At a meeting of the General Synod the Rev. E. Lockett, Moderator (Holywood), presided. He said that a very happy moment had arrived, when it was his duty to lay down the charge which they had placed upon him last year. He did not say that because he did not appreciate the honour conferred upon him, but because he felt it was an honour which he was in many ways not fitted to bear. He, therefore, had considerable relief in making way for a better man. The year's work had on the whole been uneventful, but he wished to make reference to two events which occurred towards the close of the year. They then realised that they were about to lose two good men and true from amongst the ministers of their church. He referred to the Rev. Herbert J. Rossington, who for 20 years had been minister of the Rosemary Street congregation, and the Rev. Mathew Watkins, who had been both at Moneyrea and Mountpottinger for almost as long. These ministers were able and earnest men. They would miss them very much, and would find it difficult to fill their places. He was sure he was only voicing the feelings of everyone when he wished them God speed in their new spheres of labour.

Rev. J. A. Kelly Dunmurry), proposed, and the Rev. J. H. Bibby (Ballee) seconded, that the Rev. David J. Williams (Killinchy), who had been nominated by the Presbyteries, be elected Moderator for the ensuing year.

The proposal having been passed, the new Moderator took the chair. He said his first duty was to return thanks for the honour conferred upon him, which was the highest dignity in the power of their Church to bestow. It would be affectation on his part were he to pretend that he was not sensible of the privilege of presiding over the councils of the church which they all loved so well. He could only hope that during the year he would prove worthy of the confidence placed in him. Nevertheless, he felt considerable diffidence in accepting for the time being the call to that honourable office, seeing that it was not in one man alone to rise to the height of the obligations to which he might be called; but, relying on their forbearance and sympathy, and trusting in a Higher Source, he craved their indulgence for any shortcomings he might be guilty of. Proceeding, the Moderator said they themselves needed the greatest concentration of effort. Consolidation was the crying want of the Church as a whole. They were still too congregational and not sufficiently Presbyterian. Their organisations were too much like ropes of sand—fair to look at perhaps, but lacking in adhesive qualities.

There was excessive individuality amongst their members. He did not cry against individual effort and achievement, of which there could never be too much; but rather against that excessive pursuit of personal caprice which militated against the success of their church as a whole. Its smooth working and the realisation of a more intense communal life in their midst, would make a vast difference to their prospects as a denomination of Christians. One aspect of their corporate life as a Christian Church he would endeavour to impress upon all—namely, the imperative need there was of thinking and working for the church as a religious organisation that had a distinct message of its own to deliver to their age. They needed to have longer views than they were accustomed to hold. A great stirring of the dry bones in their congregations might reveal latent energies, as yet unsuspected, which would have an immediate effect on their denominational life. In one respect, at least, they

were in a happy position in that, as far as could be seen, there were no storms ahead and no threats of disruptive tendencies. There were no serious disputes as to the kind of doctrine that should find favour among them. They were at one with respect to the religious principles they held. They were unanimous in preserving non-subscribing principles, and consequently regarded non-subscription to dogmatic tests as a prime necessity of genuine religious faith. They had still to insist that any idea of what is called orthodoxy was alien to the spirit of Jesus Christ our Lord. It was not the views men held, but the use they made of their lives.

Rev. G. J. Slipper (Newry) was re-elected Clerk, and the Rev. J. A. Kelly (Dunmurry, Treasurer.

On the motion of the Rev. P. Godding (Banbridge), seconded by the Rev. W. H. T. TownleyTilson (Greyabbey), a resolution was passed stating that the Synod, having noted the evidence of the decrease in the consumption of alcoholic liquor, resolved to intensify their labours in inculcating temperance, particularly amongst the young, in the faith that drunkenness and intemperance at no distant date might be counted as amongst the evils of the past.

The Clerk recalled the fact that during the past three years the Temperance Committee had not met. The matter had been before the General Purposes Committee, and a sum of £10 had been given towards the furtherance of the work.

Rev. A. L. Agnew (York Street) said they should either press for the total prohibition of the manufacture of alcohol or leave the question alone.

The Clerk said that that could not be done, What he wanted was the appointment of a committee to undertake temperance work.

Mr. Leyland said they were merely getting in the thin end of the wedge.

The following Committee was then appointed · Revs. A. L. Agnew (convenor) ; G. J. Slipper, P. Godding, J. Begg, W. H. T. Tilson, and John Barron ; Mrs. Thompson, and Messrs. Kirkham and Senior.

Christian Experience.

Definition by Rev. T. Rhondda Williams.

At a service held on Wednesday evening, June 15th, in the First Presbyterian Church, an address on "What is Christian Experience ? " was given by the Rev. T. Rhondda Williams, of Union Chapel, Brighton. He said the phrase "Christian experience" was so often used that he thought it might be well to clarify their minds as to its meaning. Did this Christian experience mean that they could establish contact with the Jesus who lived in Palestine nineteen centuries ago—that they could get into unmistakable communication with Him ? It was certain that the majority of Christians who used the phrase would not say that in themselves experience was directly attributable to the present activity of Jesus, as distinguished from God or the Divine Spirit. By the phrase he did not mean personal communication with the individual Jesus now. The fact that man at any time since Jesus lived possessed a faith and spirit like those of Jesus, or any spiritual possession in common with Him, was no more proof that it was Jesus the individual Who was acting upon man from the unseen, giving him that experience, than the fact that the qualities which a man had in common with Cromwell proved that Cromwell was acting upon him. So by Christian experience he (the speaker) did not mean personal communication with the individual Jesus now. If that were the meaning of the phrase he would have to admit that he had no Christian experience. Christian experience was conditioned by Christian development, and was different in certain elements from Mohammedan and Buddhist experiences, just as English experience was different from French, German and Chinese experience. If Christianity had never come their way, they would, being men, have had religious experience, but it was historical Christianity that made their religious experience Christian. They could not get their experience in a vacuum; they were more or less conditioned by history. Religion, surely, was always making facts, and could not be independent of the facts it had made. It was often said that theology was an attempt to formulate the meaning of religious experience. That, no doubt, was true, but it was not the whole truth. Theology was also a great factor in determining what the religious experience would be. A man's beliefs would have very much to do with producing experience, and also with preventing experience. There should be no attempt to standardise Christian experience. A man who was not Saint Paul could not be expected to have Paul's experience. Differences of temperament, education, and mental make-up would be sure to produce a variety of reactions to Christian truth. And so he would say that by Christian

experience he meant the experience of the working in them of the same spirit as wrought in Jesus from personal character and social duty.

On the motion of the Rev. J. H. Rossington in a remarkable appreciation of a closely reasoned and eloquent lecture, seconded by Mr. R. M. Laird, a vote of thanks was passed to Mr. Williams.

Heresy Trial in Belfast.

By an overwhelming majority of 625 votes the General Assembly of the Presbyterian Church in Ireland, sitting as a judicial Court, on June 9 and 10, dismissed the appeals of the Rev. James Hunter and others from the findings of the Belfast Presbytery in the recent heresy trial of Professor Davey. 707 votes were cast for dismissal, 82 against.

Trial for heresy is an infrequent thing in these days of larger toleration. While the occasional resort to the endeavour to suppress thought by the use of legal machinery may give a temporary increase of liveliness to newspaper columns, the report of the latest effort in that direction but strengthens the conviction that heresy trials only serve to awaken feelings which are inconsistent with the acceptance of the moral leadership of Jesus.

Professor Davey has been subjected to an attack characterised by extreme bitterness and paucity of thought. The views which he has been called upon to defend are views shared by intelligent Christians of every school. The marvel is that any can be found to-day to declare those views as being contrary to those essentials in which Christians are exhorted to exercise unity.

The accused Professor is not a Unitarian —if he were he is too honourable a man to remain within the Presbyterian church— but the character of Professor Davey has not been given its due weight by his accusers, who have not hesitated to accuse him of being a Unitarian. "I have been accused," says Professor Davey, "of Unitarianism .... but I am a Trinitarian, and if I have been called a Unitarian for insisting on Christ's humanity it is at least comforting to know that John Calvin, the father of our Presbyterianism, was called by the same name for the same reason by the German fundamentalists of his day."

Against Professor Davey it was argued, among other things, that he holds unsound views concerning the crossing of the Jordan; Apparently he was able to show that if he was in conflict with Joshua on this matter his leading opponent was guilty of a like offence. He claimed that all history was subject to ordinary historical tests and that nothing spiritual could be endangered by the use of scientific method.

The Northern Whig and Belfast Post in a leading article on the trial remarks: "It is almost a century since there was an acute heresy controversy in Ulster, and after the terrible exhibition we have just had all right-thinking people will join with us in hoping that another century may pass before a similar question is raised." The importation of the spirit against which this leading Belfast journal lifts its voice into the discussions of men professing allegiance to the Christian Church is a thing which gives opponents of religion an occasion to rejoice. The Belfast Presbytery, the accused Professor and the Assembly have met a campaign of rashness and bitterness with becoming dignity.

As a consequence of the trial the Assembly have appointed, on the suggestion of the Belfast Presbytery, a Commission to consider matters arising out of the trial. This wise decision will be welcomed by all who desire that the Christian church should not be made to look ridiculous by those who forget that in religion as in every other sphere all things should be done with some regard for the dignity of man.

—The Inquirer, June, 18.

Dr. Montefiore and Dr. Carpenter.

Before beginning his discourse in the Liberal Jewish Synagogue on June 4, Dr. C. G. Montefiore referred to Dr. Carpenter's death. He mentioned his name, he said, with reverence, with affection and gratitude, "both because I owe him so much, and because of all he did and all he was." Dr. Montefiore continued: Dr. Carpenter combined wide, profound and accurate learning with great breadth of view and great nobility of character. He was a distinguished Old Testament scholar, a distinguished New Testament scholar, and a distinguished scholar in the history of Religion and in Comparative Religion. He produced a number of most valuable books. But, in addition, he was a man of deep and beautiful

religion. He was a most active worker in his own denomination, preaching, lecturing, serving on or presiding over endless committees and boards. He was a tutor and teacher and lecturer at his College for years and years. How he managed to do so much, and produce so much, and yet always to seem to have time for his friends, time to do innumerable kind deeds, and to write innumerable kind letters in his own exquisite hand, is to me a marvel and a mystery.

To say that he was the most tolerant of men is quite misleading. He was rather the most *generous* of men and the most appreciative ; not least to Judaism and to his Jewish friends. He helped my own work very considerably. My first book he read and corrected in the type-written script, and he must have given to it a lot of time which he could ill spare. He encouraged me all my working life, and only a few weeks ago, when he was already dangerously ill, I had ever such a kind and generous letter from him. Indeed, Hamlet's words are true of him—" We shall not look upon his like again."

It may be truly said of him that he lived constantly in the presence of God ; he was so pure, so good, so religious. And he grew till the end, though he was 82 when he died. His religious accent was not ours ; he was brought up in, and was a faithful adherent of, a religious denomination near to, even allied to, but yet distinct from, our own. Nevertheless, though we each remain faithful to our own body, though we may hold that each body has its own place, its own task, its own mission, there is a higher region in which religious differences tend to fade away. At all events, speaking to Jews of this learned, generous and noble Unitarian, I feel as if I may well say of him, " Alas and farewell, my brother." But no ; not entirely farewell, and certainly not alas—" Nothing is here for tears."

From *The Inquirer*, June 18.

Temperance Notes.

The Synod Resolution.

The Temperance motion submitted this year had no reference to legislation. Critics have been very fond of alleging the apathy of our Churches in particular in Temperance work. If this criticism should be a just one in the future (whether or not justifiable as far as past labours are concerned) then the ministers will hardly feel themselves responsible. This of course assuming they carry out their resolve. For the resolution was, in a word, a promise to increase their labours in Temperance work. It ran as follows :—

> " That the Non-Subscribing Presbyterian Church of Ireland in General Synod assembled, noting the evidence of the decrease in the consumption of alcoholic liquor, resolve that efforts be made to intensify their labours in inculcating Temperance particularly among the young in the faith that in no distant future, drunkenness and intemperance may be counted as evils of the past."

The promoter of the resolution said that Temperance work proved an eye opener to the worker....showing so plainly that a large proportion of the world's evil was either directly or indirectly due to the Drink Traffic. This was very mildly put, for eminent authorities (judges and magistrates and prison officials) have rated the proportion as high as 90 per cent. Just think of it, and what it means, the vast majority of crime cases due to drink !

* *

Prohibition or Nothing.

One member of Synod thought it useless passing any resolution, unless the Church was prepared to go all the way and declare for prohibition. But after all if our Synod motion is carried out—educating on Temperance lines—it will be, as the proposer said, " the thin end of the wedge towards total prohibition of the manufacture and sale of intoxicating liquor in Ulster." This caught the ears of one present who said he did not understand quite what the resolution meant, but as it was considered the thin end of the wedge towards such an ideal then he was " for it."

* *

Liberty.

One can quite understand members of a Non-Subscribing Church going cautiously. They believe in liberty of the individual. Liberty is a sacred trust. It is also one of the great Christian characteristics. Paul wrote to the Galatians reminding them that they " were called to liberty " but, added he, " use not liberty for an occasion to the flesh."

A word is often used conveying more than justified, liberty could never mean, surely, that one may " do as he likes." At least not as we are constituted. It might be so interpreted among the angels. Given the popular conception of these celestials, being perfect, doing as they like would mean executing righteousness. Then of course

neither temperance legislation, nor any other would be necessary among them

Being imperfect, our liberties have to be restricted, in order that the greater liberty for the greater number may be attainable. And when all is said, the good that might come from alcohol is infinitesmal compared to the evil resulting from its use.

* *

Courage.

Though as a church we may be weak in numbers, it is no reason for being weak in moral courage.

To those ministers who are not Total Abstainers I would put the question—Do you deny that a tremendous amount of evil in the world (under the heading avoidable poverty, ruined homes, brutality, insanity, stunted growth, physical unfitness generally, etc., the list is a long one) is due to drink? I think the honest answer would be in the negative.

Then, a second question, do they believe that they are not their brother's keeper? The truth is no one could estimate the influence his life has upon others, so great and wide and far reaching as it must be. Last century the popular conception of a Total Abstainer was that of a crank or a weakling. But that was last century's idea. Linked to the same thought was the high rating of a man who could "drain his cups well." To be able and willing to take strong drink was a sign of manliness. Thank God that idea belongs not to to-day. It is almost universally admitted to-day that perfect physical fitness and the habit of imbibing, are incompatible, If only our church had the courage to pronounce for Prohibition as a worthy end to which we should concentrate our labours, it would be but a proof that the Non-Subscribers in particular believe (truly believe) in Social Righteousness. P.G.

Gambling.

The prevalance of gambling among all sections of society is one of the marks of twentieth century civilization which must give rise to more or less uneasiness. Formerly carried on surreptitiously, it has now gained recognition by the state, and so can boldly raise its head, and justify its existence as an institution protected by the law of the land. Our legislators found it impossible to stamp out the practice. They decided to control that which they could not prevent. Admittedly this was a leap in the dark whose consequences might or might not be in the interest of society. Time alone will enable a balanced judgment to be given on this point. It is often said that the monotony of modern life accounts for the rapid growth of gambling. To the ordinary observer the twentieth century would seem to offer a greater number of interests than any of its predecessors. It may well be that the nervous system of those living to-day is more highly strung, and demands more excitement. There is certainly an amount of excitement inseparable from gambling. An element of risk is attractive to people of a certain type of character. Dangerous forms of amusement are very popular. Work, particularly as carried on under present industrial conditions is wearisome. Human nature cries out for escape from the never-ending repetition of the same dull task. Gambling is uncertain in its results. Hopes and fears chase each other in the mind of its devotee. Expectation is on tiptoe, and a zest is given to life. The excitement is bought in the majority of cases at a high price, but the fact remains that a certain amount of enjoyable excitement has been experienced.

In this way the prevalence of gambling can be partly explained. And if the only charge to be brought against the practice were that the enjoyment provided cost too much it might be difficult to pass sentence of condemnation upon it in the court of morality. Luxuries may be expensive, but they are justified in the case of those who can afford to have them. The love of gambling frequently springs from a more deep-seated feeling, and that less creditable to human nature, than the mere longing for excitement and change.

It must be admitted that the wish to gain something without giving anything in return is the prevailing motive in a large number of cases. In any ordinary transaction between man and man both parties derive benefit. The employer has his ships built, or his cloth woven, or his fields cultivated, and the worker receives his wages. The merchant supplies goods and receives money. The teacher imparts instruction and the pupil rewards him with his growing knowledge and so there is mutual gain. This is true of all legitimate dealings. So much is given and so much is received. There is a consideration on both sides. No honest man expects another man's goods or services to be placed at his disposal for nothing. Apply this test to gambling, and how does it stand? When a bet is placed, it is

impossible for both parties to the transaction to win. One can only profit by the other's loss. The greater the gain, the deeper the joy of the gambler. His triumph is in proportion to the amount of money he has taken from his neighbour without giving anything in return. It sometimes happens that the sums staked are so large that ruin meets the loser. Even in such circumstances the winner will consider the transaction honourable, and refuse to admit that his profit is unclean. And he will probably seek to justify himself on the ground that the risk was knowingly and willingly undertaken. It is not easy, however, to see how any risk can change the moral nature of actions. The man who steals takes the risk of detection. No one is better acquainted with the penalties that attend the convicted thief. But it would be an unheard of defence on the part of a thief that he knew the risk, and took it with open eyes.

Men may certainly agree together for some right purpose to take risks. The law does not permit the same to be done for evil purposes. Such an agreement would be given the name of conspiracy, a very ugly word however viewed. It used to be customary to defend the practice of duelling by the argument that a man's life was his own, and that if he voluntarily choose to risk it, no one had the right to interfere. But duelling is now a crime before the law, and he who takes another's life in a dual is a murderer, and the gallows awaits him.

It does not, therefore, seem to be a justification for gambling that the mutual risk is voluntarily undertaken. "The tree is known by its fruits." It is impossible to close the eyes to the consequences of gambling. There is a fascination about it which many are unable to resist. Whether the beginner win or lose, he is tempted to go on. The luck of a novice is proverbial. Fortune smiles on his venture, and he flatters himself that wealth is within reach. When losses come, he tries to overtake what is gone, and is frequently drawn to ruin. If a person be foolish enough to set his feet on this slippery path, it does not seem to make much difference whether he win or lose. Both kinds of fortune seem equally to blind his eyes.

There is one consideration suggested by common-sense, and it seems strange that so little weight is given to it. The thousands of professional tipsters, quack-stockbrokers, and bookmakers in the country make a good living out of their clients. These men are always willing to point out certain winners to their customers, but somehow they do not stake their own wealth on the ventures they commend to others. With such a ready means of acquiring great riches to hand, it is hard to account for the choice which leads them to seek the patronage of the public in order that a small commission may be earned. One man in a thousand amongst gamblers may have succeeded in acquiring wealth, and in enjoying his ill-gotten gain, and the newspapers advertise widely his good fortune; occasionally we read of the nine hundred and ninety-nine failures when some poor wretch, whose losses have destroyed the balance of his mind, is the subject of an inquest; or when a man or woman who has occupied a responsible position stands in the dock charged with stealing an employer's money.

Sport is no longer sport when gambling enters. It leads to general corruption and bribery. Games of all kinds are greatly to be desired. It is well when young people are interested in trials of skill, speed, strength and endurance. But sport is destroyed when it becomes a recognised medium for the placing of bets. It is no longer helpful, but a source of danger and demoralization both to participants and onlookers. It falls into the hands of the vicious and corrupt. It becomes a canker eating into the national character. The fun of a game is sufficient for the true sportsman. If the game is not itself interesting it should not be played. In view of the great evil with which we are dealing, it is wise and helpful to refrain from taking part in any game on the issue of which even one penny is staked.

"SENEX."

An Unique Prayer Meeting.

Mr. Gandhi arranged that last December 19, should be made a day of special prayer throughout India. At Salem—a large and important city in Southern India—a prayer meeting was called, and about one thousand people—Hindus, Mohammadans and Christians—met in the open air in the centre of the city. The meeting was convened by Mr. C. Viziaraghavachari, ex President of the Congress; Dr Varadarajalu, who had been in jail for political propaganda; Mr. S. Tammana Chettiar, Chairman of the Town Council, and others. A Mohamma-

dan offered prayer in Arabic, a Brahman chanted a prayer, and the Rev. W. H. Hatch, of the London Missionary Society addressed the audience and offered a prayer in Tamil—the audience all reverently standing and giving the greatest attention to the Christian prayer, a unique event in such a city. The above is taken from the "British Weekly" but similar services have long been used daily at the opening at Theosphical schools and colleges in India.

BISHOP ON ADJECTIVES.

Speaking at a meeting of the Anglican Evangelical Group Movement at Church House, Westminster, on January 12th, the Bishop of Hereford said:

"This afternoon I met the Bishop of Birmingham, and I told him that I was going to denounce him this evening. He asked the time of the meeting, and I hoped that he would have been here, but he has not turned up.

"I want to say, however, that in my judgment the use of terms like 'magic' and 'fetish' are doing no good.

"Personally, I occasionally exhort the clergy of my own diocese to learn to conjugate 'I am firm.' You know how it is so often done: 'I am firm, thou art obstinate, he is pig-headed." (Laughter).

* *

At the village institute the lecturer from London made some topical reference to the bicentenary of the death of General Wolfe.

"Now, children," he asked brightly, "in which great battle was it that General Wolfe said, 'I die happy,'?"

There was dead silence—a silence broken at last by the dullest lad of the village who said ruminatively: "I should think, sir, it must have been about his last battle."

Reports,

Ballymoney.—The Presbytery of Templepatrick has, for the past year or two, been holding most of its meetings on the premises of one or other of its constituent Churches. The people of Ballymoney were gratified when it was their turn, on Wednesday afternoon, 11th May, to see a meeting held in their church. The business was preceded by a devotional service led by the minister of Ballymoney, Rev. Felix Holt, an address being given by the Moderator, Rev. S. E. Bowen, of Crumlin, who spoke for twenty minutes on "Liberty—the valuation and proper use of it by Non-Subscribing Presbyterians." At the close of the service, the Moderator occupied the chair. Four other ministers of the seven churches of the Presbytery were present and a lay representative from each of three of the seven. There were also present six other gentlemen and twelve ladies, twenty-six persons in all. Several matters were dealt with, the principal being the proposal to redistribute the churches in five Presbyteries instead of three, recently urged for consideration by the Synod on the lines of a plan drawn up by a sub-Committee. The importance of the question was evident in a certain, yet duly restrained, warmth of feeling shown by some of the speakers, who were not unanimous on the subject. The following resolution was carried:—"That the Presbytery of "Templepatrick recommends that relative to "the redistribution of Presbyteries, each "Congregation in the Presbytery shall be "asked for its opinion, and that the Congre-"gations be requested to forward their "replies to their respective Presbyteries; "and that the Presbyteries be requested to "summarise these replies in the form of a "report to the General Synod." After the business had been disposed of, the company adjourned to a cheerful and convenient apartment in the Café in High Street, where they were entertained with a substantial repast. Speeches of appreciation made by the Revs. S. E. Bowen and Alfred Turner, were responded to by Mr. J. W. Pinkerton, of the Ballymoney Congregation. The business proceedings were found highly interesting by the lay elements at the meetings, and made them feel how important the Presbytery ought to be to the life of individual congregations, and what salutary work the churches themselves could stir up a Presbytery to do on their behalf. The devotional service was also appreciated by all; but the present reporter considers that on such occasions an address of ten minutes, with a margin of five for rounding off the expression of some important point, would be more desirable and more effective than one extending towards the length of a sabbath-day's discourse.

* *

Belfast Domestic Mission.—The Women's League connected with the above held their Annual Excursion on Monday, May 30th,

when a char-a-banc party left the mission at 10 a.m. for Garron Tower, along the magnificant coast road of Antrim. Lunch was enjoyed here and an exploration of the Tower and grounds and then the party made for Cairncastle where a delicious tea was enjoyed through the kindness and generosity of the Cairncastle ladies led by Mrs. Eustace Thompson. Two hours on the beach at Ballygally finished off a perfect day and a tired but happy party reached the Mission at 9-30 p.m.

Larne and Kilwaughter.—On Whit Sunday morning a Children's Flower Service was held in the above Church. There was a splendid display of lovely flowers, and, at the suggestion of the Rev. John Begg, the children had also brought eggs and fruits and dairy produce as an offering to the sick and poor. Special hymns were sung, the children contributing a hymn by themselves from "'Hymns for School and Home." The Lessons from the Old and New Testaments were read, with fine regard to expression, by Miss Eva Gingles; and five of the boys, Wallace Nelson, James M'Neil, Jack Nelson, John Bell and John Boyd, acquitted themselves well as collectors for the day. Everyone agreed as to the value of the service both for the church and the Sunday School, and it is hoped to continue it as an annual event in our congregational life and work.

Holywood.—The Sunday School Children had their Annual Outing on Saturday, June 18th, when they set out at one o'clock for Bangor by train. Thence they were taken by motor cars to Donaghadee. Here despite the showery weather, they had a very good time by the sea side, and especially enjoyed sports organised by the teachers, the prizes for which were kindly given by Mrs. Sharman D. Neill. Soon after five o'clock the children returned to Bangor, where they were given a good tea at Nardini's Restaurant, and at eight o'clock started for home. The children were accompanied by Mrs. Robinson, Miss B. Patty, Mr. W. J. Harvey, and the Minister and his wife, as well as by several of their parents.

THE CHURCH FLOOR.

Mark you the floor ? that square and speckled stone
Which looks so firm and strong—is Patience;
And the other black and grave, wherewith each one
Is chequered all along—Humility.
The gentle rising, which on either hand
Leads to the quire above is—Confidence;
But the sweet cement, which in one sure band
Ties the whole frame is—Love, and Charity.

—GEORGE HERBERT.

T. & J. M'ERVEL, Ltd.

Seed Merchants and Implement Agents,

FEEDING STUFFS. **ARTIFICAL MANURES**

Mowers, Reapers, Binders. Horse Rakes, Swath Turners, Rick Lifters, Potato Diggers, Turnip Cutters, Chaff Cutters Grinding Mills, Ploughs, Harrows, Cultivators, Horse Hoes, Threshing Sets, Churns. Boilers, Lawn Mowers, Garden Rollers, and every other requisite for the Farm.

40 VICTORIA SQUARE, BELFAST.

Telephone 1047. **Telegrams: "M'Ervel. Belfast."**

Call, write, phone or wire.

Printed by J. Adams, King Street Belfast. May also be had from Mr. I. H. Gilliland, the Depository, Rosemary Street, Belfast: Business Agent—Rev. George J. Slipper, 7 Trevor Hill, Newry, Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Hon. Secretary—Mr. C. J. M'KISACK.**

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock ; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.
Books at Lowest Discount Prices for Cash.
Any book not in stock will be procured on shortest notice.

The Shop is under the personal management of Mr. J. H. GILLILAND, 35 Rosemary Street, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly soilicted, and should be sent to

Rev. G. J. SLIPPER, Hon. Treasurer, 7 TREVOR HILL, Newry.

A MANUAL OF DEVOTIONS. Compiled by REV. C. M. WRIGHT, M.A. Suitable for young people. **1/6.** by post **1/8.**

MAN IN THE LIGHT OF EVOLUTION. By Professor J. ARTHUR THOMSON. **1/6.** By post **1/8.**

THE FIRST THREE GOSPELS, 2/-, by Post **2/4. THE LIFE IN PALESTINE WHEN JESUS LIVED.** By Dr. J. ESLLIN CARPENTER. **2/-.** By post, **2/5.**

THE STORY OF JESUS. As Told to Children. By MARY FRANCIS, L.L.A. 33 pictures to illustrate the book. **8d.** "Read with eagerness by the children." **1/6,** By post **2/5.**

THE APOCRYPHA. Its story and Messages. By S. H. MELLONE, M.A., D.SC. Ready Shortly. **2/6.** By post 2/9.

THE SUNDAY SCHOOL MONTHLY. Specimen Copy Free. **2/6** per annum.

THE LINDSEY PRESS PORTRAIT GALLERY.

The following Postcard Photographs are now obtainable at **2d.** each. 6 or more post free. (Postage ½d. on single copies)

Dr. BROOKE HEREFORD. **Dr. MARTINEAU.**
Dr. CHANNING. **Dr. CARPENTER.**
Dr. JACKS. **Dr. GOW.**
Rev. W. G. TARRANT. **Rev. J. H. WEATHERALL.**
Rev. C. J. STREET (President B. & F.U.A.).

A BOOK OF SELECTIONS from STOPFORD A. BROOKE, with Portrait and foreword by Dr. L. P. JACKS. A Beautiful Gift Book. **2/6.** By post 2/10.

OXFORD SUMMER SCHOOL LECTURES. Reduced to **4d.** each. Postage ½d. each. **Teaching our Faith,** J. HARRY SMITH ; **Bible Teaching in Sunday Schools,** T. M. FALCONER, B.LITT.; **The Use of Literature in the Sunday School,** EDGAR DAPLYN, F.R.S.L. ; **Patriotism in the Sunday School,** D. W. ROSS, M.A. ; **Our Faith,** illustrated by [illegible], RAYMOND V. HOLT, M.A., B.LITT. ; **The Primary Scholar,** DOROTHY TARRANT, M.A. ; **The Appeal of Jesus for To-day,** Dr. H. GOW ; **The Religion of the Adolescent,** MARGARET DRUMMOND, M.A.

LINDSEY PRESS,

5 Essex Street, LONDON, W.C.2.